Introduction to the Science of Hadith
(مصطلح الحديث)

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What is the Meaning and Purpose of MH?

مصطلح الحديث : علم يعرف به حال الراوي والمروي من حيث القبول والرد .

A discipline use to determine the status/case of a narrator and narrated hadith regarding the acceptance and turndown/rejection (of the Hadith)

فائدته : معرفة مايقبل ويرد من الراوي والمروي .

1. Knowing what has been authenticated and accepted regarding the narrator and narrated.
2. Knowing what has been rejected regarding the narrator and narrated.

Division of The Science of Hadith

- **Study of Hadith Transmission (علم الحديث رواية)**: how the hadith is reported or transmitted from the main narrator(s).

- **Study of Hadith material** (علم الحديث دراية): figure out the "sanad" (السَّنَدُ) and matn of the Hadith.

- السّنَدُ و المتْنُ

It is core content of the Hadith. It is the text of the Hadith.

Basically, it is the chain of narrators leading to the main text.

Classification of Hadith
(المتوار و الآحاد)

المُتُواتِرُ

-Where many different *main narrators* report the hadith.
- Ten (10) different main narrators, at least, must be involved. But there are various viewpoints on the number of main narrators.
- There should be different narrators at each level of the narration chain.
- The report must stem from (حِسّ) sentience (based on senses (Audio, Vision and Sight). For instance, they should utilize Arabic terms/words like سمعت، رأيت، لمست
- **Types of Mutawatr**: (1) Literal (لَفْظِيٌّ) (2) Semantic (مَعْنَوِيٌّ)
- **Literal Mutawaatr**: focuses only on the words of the Hadith. i.e., so many different reporters of the hadith use similar words and diction (choice of words) or verbal descriptions to project similar meaning.
- **Semantic Mutawaatr:** focuses only on *the meaning* rather than the diction or the choice of words. i.e. so many different reporters of the hadith use different dictions or words to project the same Hadith with the similar meaning. Basically, the use of different words by many different narrators to report a hadith but the core meaning of the hadith is the same.

Classification of Hadith
(المتوار و الآحاد)

الآحادِ

- It is a single narrator form of a Hadith.
- Only one person is reported to have reported the hadith.
- Types:

١ – المشْهورُ .

٢ – العَزيزُ .

٣ – الغَريبُ .

- **Famous** (المشهور): There are 3 or more reporters at every level of the narrators' chain, however the number does not reach Mutawaatr level.
- **Strong/Rare/Scarce (العزيز):** There are *at most* 2 reporters at every level.
- **Strange (الغريب):** has a single reporter in each level of the narrators' chain. *Most of* such hadiths tend to be weak(ضَعِيْف).
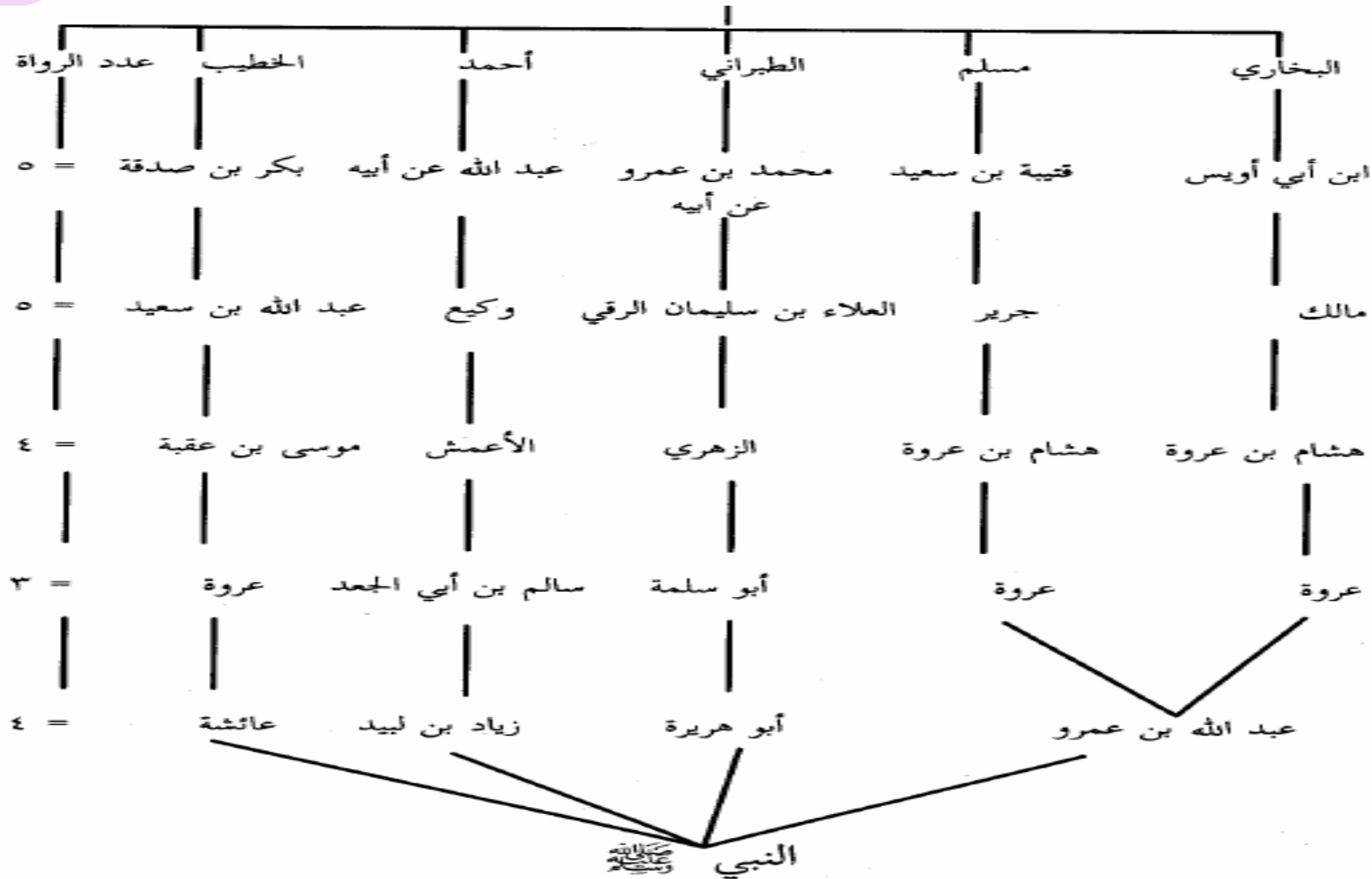
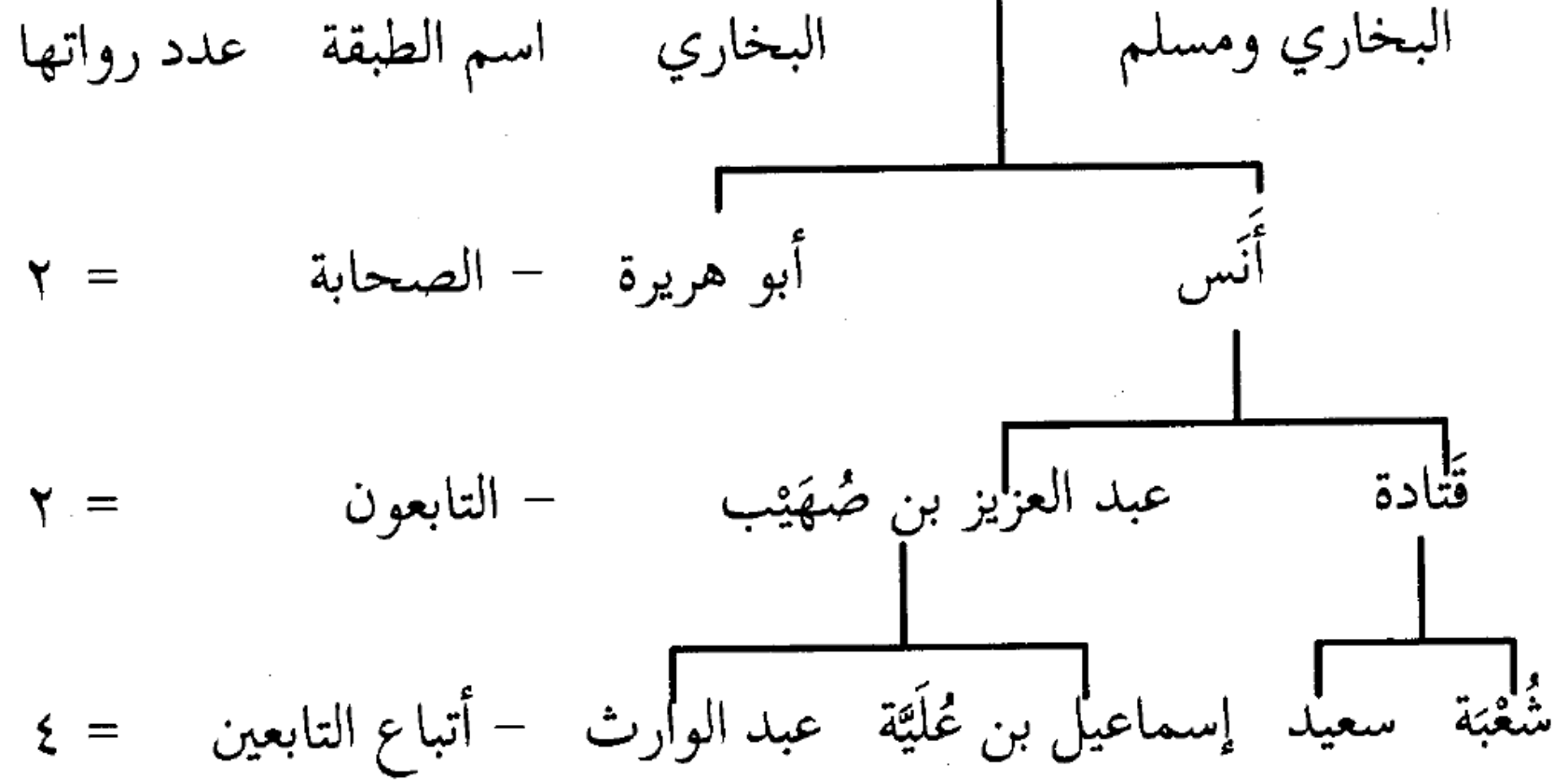# Classification of Hadith (Reporters' Angle)
(المتوار و الآحاد)

الآحادِ

Jurisprudential categories of arhaad:
- It can be strong(قَوِيٌّ) or weak (ضَعِيْف) regardless of its nature.
- ***Types:***
- ***Maqbool*** (مَقْبُوْلٌ): There is a preponderant acceptance and acknowledgement of the reporter's integrity and sincerity. It can be used to prop any religious judgement and decision.
- ***Mardood*** (مَرْدُوْدٌ): There is a preponderant rejection of the reporter's integrity and sincerity. Hence, the hadith is rejected. Such hadiths are not to be used as evidence in any religious rulings or decisions. Thus, they are inadmissible.

Graphical Representation of Hadith Chain of Narrators

البخاري	مسلم	الطبراني	أحمد	الخطيب	عدد الرواة
ابن أبي أويس	قتيبة بن سعيد	محمد بن عمرو عن أبيه	عبد الله عن أبيه	بكر بن صدقة	= ٥
مالك	جرير	العلاء بن سليمان الرقي	وكيع	عبد الله بن سعيد	= ٥
هشام بن عروة	هشام بن عروة	الزهري	الأعمش	موسى بن عقبة	= ٤
عروة	عروة	أبو سلمة	سالم بن أبي الجعد عروة		= ٣
عبد الله بن عمرو		أبو هريرة	زياد بن لبيد	عائشة	= ٤

النبي ﷺ

رُواةُ الحديث في كل طبقة من طبقات السَّنَد

عدد رواتها   اسم الطبقة   البخاري   البخاري ومسلم

أَنَس

٢ =   الصحابة –   أبو هريرة

قَتَادة

٢ =   التابعون –   عبد العزيز بن صُهَيْب

شُعْبَة   سعيد   إسماعيل بن عُلَيَّة   عبد الوارث   – أتباع التابعين   ٤ =

Classification of Hadith (per the Sanad)

- Hadith can also be classified based on from-whom-it-was-reported.

- It focuses on from whom the hadith was reported.

- It tries to determine whether a hadith was reported from **Allaah, the Prophet, a companion or successor(follower-of-a companions) and so on.**

- Types:

الحديثُ القُدْسِيُّ .

الحديثُ المَرْفوعُ .

الحديثُ المَوْقوفُ .

الحديثُ المَقْطوعُ .

(Sacred/Holy Hadith) الحَدِيثُ القُدسي

- Where the prophet reports the hadith from Allaah.

- The prophet says Allaah says so and so.

- The prophets uses his own words to report the hadith.

- The meaning of the hadith is from Allaah, but the prophet is at liberty to choose and use his own words to narrate the hadith.

- There are about only **200** sacred hadiths.

- There is a difference between *the Quran and the Sacred Hadith*:
  - The words and meanings of the Quran originate from Allaah.
  - The words of the sacred hadith is from the prophet, but the meaning is from Allaah.
  - While Quran can be recited during worship (salah), the sacred hadith can never be used during salah.
  - Both Quran and sacred hadith tend to have specific stylistic diction, theme, and subject matters.

- Sacred Hadith has two(2) modes of introductory style:

أ – قالِ رسولُ اللهِ ﷺ فيما يَرْويهِ عن ربِّهِ عَزَّ وَجَلَّ .

ب – أو قال الله تعالى ، فيما رواهُ عنه رسولُهُ ﷺ .

الحديث المرفوع
(Sublime/High-Ranking/Elevated Hadith)

– The name marfu (مَرْفُوعٌ) is derived from the Arabic verb (رَفَعَ) which literally mean to rise, to raise, to elevate or to increase.

– It called so because it attributed to the Prophet whose status is sublime and high.

– By definition, the hadith مَرْفُوعٌ is a hadith that is reported to have been said by the prophet. This means, the prophet is the one who issued the hadith. It is his statement, and its words are his (s.a.w) words.

– The hadith does not only deal with the statements of the prophet, but also his actions, affirmative and confirmative gestures and inactions as well as his open criticisms of something carry out under his presence.

– **Types: there are four(4) types:**

1.   **Statements (words/verbal/speech**
2.   **Actions**
3.   **Tacit approval or criticisms**
4.   **Attributive or descriptive**

أ — المَرْفوعُ القَوْليُّ .

ب — المَرْفوعُ الفِعْليُّ .

جـ — المَرْفوعُ التَّقْريريُّ

د — المَرْفوعُ الوَصْفِيُّ

الحديث المرفوع
(Sublime/High-Ranking/Elevated Hadith)

– **Instances of the types:**

أ – **مثالُ المرفوعِ القَوْليِّ** : أنْ يقولَ الصحابيُّ أو غيرُهُ : « قال رسولُ الله ﷺ كذا ... » .

ب – **مثالُ المرفوعِ الفعليِّ** : أنْ يقولَ الصحابيُّ أو غيرُهُ : « فَعَلَ رسولُ الله ﷺ كذا ... » .

جـ – **مثالُ المرفوعِ التقريريِّ** : أنْ يقولَ الصحابيُّ أو غيرُهُ : « فُعِلَ بحَضْرَةِ النبيِّ ﷺ كذا » ولا يَرْوِي إنْكارَه لذلكَ الفِعْلِ .

د – **مثالُ المرفوعِ الوَصْفيِّ** : أنْ يقول الصحابيُّ أو غيرُهُ : « كان رسولُ الله ﷺ أحْسَنَ الناسِ خُلُقاً » .

when a companion or successor says: " The Messenger of Allaah said so and so"

…''the Messenger of Allaah did this and that…''

…." so and so was carry out in the presence of the Messenger of Allaah''

…..the Messenger of Allaah was the best in character, behavior and attitude''